# A SERMON

Preach'd at the

# FUNERAL

OF

## Mrs. Catherine Lorrain,

Lately Deceased,

In the Parish-Church of

St. ANDREW in *Holborn*,

On *Wednesday* the 27th. of *June*, 1705.

By HENRY SHUTE, *M. A.* Chaplain *to the Right Honourable* Edward *Earl of* Orford, *and* Lecturer *of* White-chappel.

Published at the Earnest Request of her dear Relations.

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Ann Popham her Booke

# SERMON
## FUNERAL

The Gift o
Ann Rober

TO THE

# Relations and Friends

OF

# Mrs. Catherine Lorrain.

Lately Deceaſed.

*AS this Sermon was preach'd, ſo it is now publiſh'd in compliance with your earneſt Deſire. I ſhall not apologize for the ſhortneſs of the Time allotted for its Compoſure, or for the Meanneſs of the Performance: Such as it is, be pleaſed to accept; and if it may be any ways uſefull to promote the good Eſtate of their Souls who ſhall peruſe it; if it may excite any to a ſerious Conſideration of the Frailty of humane Life,*

*and*

*and the indiſpenſible Neceſſity of a religious Converſation in order to a happy Diſſolution; if it may contribute any thing to make People more thoughtful of that Day, when their Bodies ſhall* return to the Earth and their Souls to God who gave them, *I ſhall then obtain my End both in the Preaching and Publiſhing of it.*

Who am,

My good Friends,

Your Affectionate Humble Servant

HENRY SHUTE

# Eccleſ. XII. Ver. vii.

*Then ſhall the Duſt return to the Earth as it was, and the Spirit ſhall return unto God who gave it.*

MAN is a wonderful Creature, his Soul repreſents Heaven, his Body the Earth; one comes from a-, the other from beneath; and they point to their Source and Original, to the Spring from whence they flow. hat in Man the upper and the nether ld are united, and the Map of both higher and lower Regions) is drawn in two Globes. And therefore, as we not marvel, that God enter'd into a of Conſultation about his Make, ſince rame was to be a Microcoſm or little d, on which was impreſs'd the Image s Maker: So it may juſtly abate our der, that the Devil (after himſelf had

apoſtatiſed from the Father of Ligh
ſhould ſhoot all the Arrows of his Ma
and Envy at this admirable Creature,
never reſt till he had drawn him into
and Death, and Miſery.

Death was the neceſſary Conſequenc
Sin, for God had peremptorily threat
it upon Man's Diſobedience; the one
on the other; So that if the Enemy c
perſwade him to tranſgreſs the Comm
of God, it was an eaſie matter to
him obnoxious to the Puniſhment, w
muſt attend it, as the Shadow doth
Subſtance.

Thus Death came in, and from
the Venom flow'd: Thus that no
Weed ſprung up, a Weed which all
ever ſince have been forced to ſme
and as they ſmell they ſwoon'd, and
and fall. And yet as dreadful a thi
Death ſeems to be, it cauſes no Ann
tion; tho' the Perſon ceaſes, yet th
terials, of which the Frame was com
do not vaniſh into nothing: For,

ext informs us. *Then ſhall the Duſt re-*
*n to the Earth, as it was, and the Spirit ſhall*
*rn unto God who gave it.*

There being two diſtinct Propoſitions in
Text, one relating to the Body, the
r to the Soul, we muſt conſider them
rt, and enquire,

*irſt*, As to the Body.

*How Man's Body can be ſaid to be*
*Duſt?*

*How that Body returns to Earth?*

*econdly*, As to the Soul.

*What the Soul is?*

*For what end it returns to God that gave it?*

begin with the Body. And,

*How can Man's Body be ſaid to be Duſt?*

This ſeems to be contrary to *Job*'s D
ſcription of it, *Chap.* x. ver. 10. *Haſt T*
*not poured me out as Milk, and crud*
*me like Cheeſe? Thou haſt clothed me*
*Skin and Fleſh, and haſt fenced me*
*Bones and Sinews.* And may all this
called only Duſt? Yes ſurely. For
was the Original of all. For ſo we
of the firſt Man, who gave Being to all
Progeny, *Gen.* xi. 7. *And the Lord God fo*
*Man of the Duſt of the Ground.* The
Architect transform'd that Duſt into F
and his Omnipotent Word, out of
framed this curious Building.

The ſoft and tender Earth yeilded te
ſovereign Power; and that which b
was only as a Rope of Sand, (being
ed and managed by an Almighty
went together, and cloſed into a ſolid
ſtance. It's true, the Body of Man ap
different from the firſt Material: So
differs from the Aſhes out of which
produced, yet ſtill the Original is
Duſt. Thus all the Fleſh of Beaſts
riſe from the Duſt too, *Gen.* i. 24.
tho' the Workmanſhip, uſed in the

po

position of *their* Fleſh, differs from the Embroidery in Man's Body, yet one as well as the other owe their Being from their Mother Earth. If a Chymiſt can extract and draw a Body different from the Materials or Ingredients uſed in the Operation, much more might the God of Nature change Duſt into Fleſh, and from a Courſer Body make a finer, and transform the unſhapen Clay into a glorious Creature. But we are told here,

II. *That Man's Body returns to the Earth it was.*

Of this we need no other Demonſtration than Experience. For let a Body lie a while in the Coffin or the Grave, when-ever you open it, the Duſt and Earth will appear, and all the former ſolid Maſs lie ſcatter'd into *Atoms*. Gums, and Juices, and Spices, may indeed for a while preſerve it, and the Rich, by Art, may give a ſeemingly longer Duration: But Time mocks all the Practice of Surgery, and the Embalmer's Care is eluded by the Succeſſion

ſion of Ages. Here Kings and Prince
have no greater Privilege than the meane
Peaſant; and the Monarch that ſate Com
manding on the Throne, turns to Duſt
well as the wild *Arab*, that lived in t
meaneſt Cottage. In ſome Ground a H
mane Body may be corrupted in a ſhor
time, in ſome other, ſupported and preſerv
to a longer Duration; but all meet at laſt
the ſame common Duſt. And yet, th
the Body returns to the Earth, we are
ſured it ſhall not continue mingled with
for ever. We ſee what a mighty Force
hath here on Earth, and what Life it p
into the dead Particles of Stones and M
nerals, and raiſes them into nobler St
ſtances. And who can tell, but that in
general Conflagration of the World, wh
all *the Elements ſhall melt with fer*
*Heat*; Who can tell, I ſay, but this u
verſal Fire may give a new Activity
the ſcatter'd Atoms of Mens Bodies, a
ſo reunite them into their former Sha
eſpecially when that Fire is directed, by i
nite Wiſdom, to effect the great Work
the Reſurrection. But whether this

the Method or no, ſure we are, from hat our Saviour tells us, *Joh.* v. 28. That *Hour is coming, in the which all that are the Graves ſhall hear his Voice, and ſhall me forth, they that have done Good, unto the ſurrection of Life; and they that have done il, unto the Reſurrection of Damnation.* Even ardeners we know will throw great Quanes of Weeds into a Pit, where rotting, y in time produce a richer Earth. So n's Body lies rotting in the Grave, which nothing elſe but a Preparative to a new mentation; and conſequently to a Reection. Night dies into Day, and ees and Herbs do, as it were, give up Ghoſt in Winter, to appear again in Spring, in a more glorious Livery; Man's Body returns to Earth, not to tinue there, but to riſe again in the great oming of that Day, when God ſhall judge Secrets of Men by Chriſt Jeſus. *For he appointed a Day, in the which he will judge World in Righteouſneſs, by that Man whom hath ordained,* Acts xvii. 31. And let ſo ch ſuffice for the Body.

Let

Let us consider, *Secondly*, What relates
the Soul. And this, it's said in the Te
*shall return unto God who gave it.* And here

I. *What is the Soul.*

It is something great and magnificen
tho' we cannot well define the Nature of

The Almighty God, who at f
breath'd this vital Substance into Man,
only tell what the Constitution of it is.

We feel that there is something in
of a vast Extent, that causes almost infi
Thoughts, and infinite Desires; and is
ted for Communion with Angels, and
God, and to do things beyond what Ma
and Flesh can do.

We find that there is something in
which can carry a Man above him
and raise him above the World; someth
that can fly beyond Sense, and surmo
all Things visible and terrestrial; someth
that can reason, and argue, and deliber
and consider, and meditate, and lose it

Contemplation. Something that is pable of understanding that there is a od, a Providence, and a Judgment to me; and can encourage it self by Pro- ises, and frighten it self by Threatnings, o Action: *And that's the Soul.* A eature, which hath a Beginning, but no ding; that cannot be arrested by Officers ustice, nor imprisoned in the Grave by ath; that can mock the proudest Tyrant; cannot be kill'd by the severest Tor- nts; no more than the Air can be stabb'd Swords, or the Wind be destroy'd Elementary Fire.

We cannot dissect or anatomize it, as we the Members of the Body; and its Ope- ons are so subtle and so fine, that the keft Eye cannot perceive their going or coming in. It is something that s like Light, and is indeed a Light into the Body, by the great Father Lights. For which Reason *Solomon* it, *The Candle of the Lord*, or *the Lamp* od, Prov. 20. 27. A curious Expres- and which may afford most excellent

Specula-

Speculations. It is to light the Body
the Dark; it is to guide, to direct, a
govern it, in its Steps. And tho' som
times, like an *Ignis fatuus*, it leads i
crooked and forbidden Paths, when so
greasy or unctuous Body darkens it Spl
dor, yet it is intended to light Man i
the Ways of Peace, and Righteousnes,
Holiness. But,

II. *For what End does this Soul retur*
*God that gave it?*

1. It returns to Him, to give an Acc
of its Stewardship; what it hath gaine
trading; what Profit it hath reaped b
various Means of Grace it enjoy'd;
Advantages it hath gotten by being i
Church of God; surrounded with
Examples, encouraged by Promises,
press'd by Motives and Incentives to G
ness. God hath sent it, as it were, into
Country (so Earth may be truly called
Respect to Heaven.) God hath sent
ther to display its Lustre in the Dark
thorn of the Body, to promote the
of its Maker, to exercise in self in R
tance, Faith, Charity, Humility, Self-

d ſuch like Chriſtian Virtues; to wor-
ip its Creator in Prayers and Praiſes, to
hor that which is Evil, and to cleave to
t which is Good. And thereby to let
*Light ſhine before Men, that they may*
*its good Works, and glorifie their Father*
*ch is in Heaven.* This is the Work,
Exerciſe, the Employment upon which
Soul is ſent into the Body, and the
rld. The Time therefore muſt come
ſt, when the great Maſter will reckon
h his Servant, to whoſe Care and Pru-
e he hath committed his Goods.
th is that Time; ſo that now the Soul
mmoned to bring in her Day-Book,
re the glorious Judge of Heaven and
th, and to account to him what Re-
s ſhe hath made. To declare how his
d hath wrought upon her; how his
t hath prevailed with her; how ſhe
thriven under all the Showers and
ations of Heaven; how ſhe hath re-
d Temptations; how ſhe hath fought
nſt Sin; how ſhe hath labour'd in
's Vineyard, and what Effects God's
vidences have had upon her; how his

Mercies and Patience have led her to R
pentance.

2. To him the Soul returns, to rece
the Sentence of Absolution or Condem
tion, according as her Works have be
here: According as she hath been eit
tractable or stubborn, either yielding or
fractory to God's Will; according as
hath either broke off her known Sins,
continued in them, according as she h
either delayd her Repentance, or bet
applyed her self to serious Thoug
according as she hath been either cha
ble or uncharitable, either meek or ch
rish, either chast or lustful, either s
passionate or covetous, either given
Sobriety or to Excesses; according as she
exercised Self-denyal, or indulged her se
sinful Pleasures; according as she hath
delighted in God, or had an Aver
from him; so the Sentence will pass u
her, either of Absolution or Reprobat
either, *Well done thou good and faithful Serv*
Or, *Cast ye the unprofitable Servant into*
*Darkness*. Either, *Come ye Blessed of my*

*ther, inherit the Kingdom prepared for you?* Or, *Depart from me ye Curſed into everlaſting Fire.* Either, *I know thy Works, and thy Labour, and thy Patience.* Or, *I know you not, depart from me ye Workers of Iniquity.* For this Reaſon the Soul returns to God that gave it, and inſpired it. And if you aſk me, why the Soul returns to God before the Body? The anſwer is eaſie, God's Buſineſs is chiefly with the Soul, which alone was capable of knowing Good and Evil. The Soul is the principal Agent. Matters agreeable or diſagreeable to his Will; and conſequently the Soul will be the principal Enjoyer or Sufferer. The Body follows the Motions of the Soul, therefore the Soul is the chief Saint or Criminal. The Body is her Servant, the Soul is the Miſtreſs, and as ſhe fares with her, ſo it will fare with the Servant alſo. First the Soul muſt be rewarded, and then the Body.

The Soul returns to God that gave it, I mean the pious Soul, to enjoy the Reward of her holy Labours, ſuch a Reward as ſhe is capable of, before the great Day of the Reſurrection. The full Reward is reſerved

ved to that ſolemn time, when Body and Soul muſt appear together before the great Judge of Quick and Dead. But ſhe hath a Reward immediately, upon her returning to God, a Reward conſiſting in a Felicity beyond what is called ſo under the Sun. A Reward which is attended with wonderful Joys and a joyful Expectation of the perfect Retribution in the laſt Day; a Reward which conſiſts in ſeeing of God, in ſeeing his Beauty, Glory, Splendour, Power and Goodneſs, in a more eminent and far clearer Manner than can be ſeen here below. A Reward which as much tranſcends the greateſt Bliſs on Earth, as the Wiſdom of the wiſeſt Man doth the Apprehenſions of a ſucking Child, or the little Idea's of a Babe in the Cradle. A Reward which ſtill grows bigger, as the great Day approaches. A Reward conſiſting in rich Communications of Light and Love, which keep the Soul, as it were, in a perpetual extaſy and uninterrupted Admiration of what God hath done for her, and will do for her, and for all them alſo that love the appearing of the Lord *Jeſus*.

But that you may not run away with these Notions, and think it enough to have heard them, give me Leave in the last Place, to make some additional Remarks by Way of Application.

I. We see here what Reason we have to be humbled when we reflect upon our Bodies, and what Reason to be elevated above the World, when we look upon our Souls.

May not the Consideration of our Bodies serve to humble us? It's true, there are careless Creatures among us, that think of nothing but what makes for the Ease and Softness of their Flesh, and pride themselves therein. We expect not, that their looking upon the Body should make any great Alteration in their Minds or Lives. But still, Blessed be God, there are Persons that will consider, and be edified; and *who so is wise will ponder these Things, and they shall understand the Loving Kindness of the Lord.* Nay, how can we forbear falling into humble Thoughts of our selves,

ſelves, if we behold what we are, whence we came, and to what we muſt return. O Man! thou art Duſt, from Duſt thou cameſt, and to Duſt thy Body muſt return. And ſhall Duſt be proud? Shall Duſt exalt it ſelf? Shall Duſt oppreſs and domineer over its Neighbour? Shall Duſt be ſelf-conceited or guilty of ſelf-Admiration? What inconſiſtent Things are theſe?

Nay the Conſideration of thy being Duſt may put thee in Mind that thou haſt rebelled againſt God, apoſtatized from Him, hearkened to the Devil, made thy ſelf miſerable, loſt thy Soul, and forfeited thy Title to Happineſs. For upon the Fall of our firſt Parents, God pronounced this Sentence; *Duſt thou art, and to Duſt thou ſhalt return*, Gen. iii. 19. And that from an immortal State, thou art become mortal, frail, weak, and dying every Moment. And do not then ſuch a Reflection on thy Body ſerve to mortify thy vain Deſires, thy ambitious Thoughts, and thy arrogant Imagination

Therefore whenever any proud, high, d ſupercilious Thoughts ariſe in thy ind, either of thy ſelf, or againſt thy ighbour, throw Duſt upon them; re- mber thou art Duſt in thy Original, and ft ſhortly return to Duſt again, and n theſe Swarms will be diſpers'd, and e Bladders break.

On the other Hand, behold how the ntive Contemplation of the Noble ex- tion of your Souls will elevate you above e tranſitory Objects, above the little ings which Children and Fools admire. at? Do your Souls come from above, will you make them Drudges here be- ? Is their Deſcent from Heaven, will you debaſe them into earthly dedneſs? Are they God-like Spirits, will you make them wallow like e in the Mire? Were they made to mand, and will you thruſt them into very? Were they Princes born, and you make them Servants of Servants? they capable (like Fire) of aſcending mounting upwards, and will you preſs them

them down againſt their natural Inclinat
on? Are they able, (by the Uſe of prop
Means) to have their Converſation in He
ven, and will you employ them in the D
vil's Service? With what Deteſtation ſhou
you look upon thoſe monſtrous Vices a
Sins, that you ſee ſo many Thouſan
ruine themſelves by? What a beaſtly
is Drunkenneſs? What brutiſh acts
Fury, Wrath, and Malice? How lik
Bear, or Wolf, or Tyger, doth the Ch
rick man act, and behave himſelf? H
like a Goat and Swine doth the luſtful P
ſon live? How like a Mole, how like
Earth-Worm, doth the Covetous Miſer g
vel in Dirt? How like *Satan* doth the
grateful Wretch act, that rewards his
with Hatred and Contempt? Such Ex
vagancies and Enormities you ought
ſhun as offenſive to God, and deſtruc
to your Souls. Which being ſent to ſe
the living God, and to exerciſe themſe
in Goodneſs; What a Reverſe of G
Deſign muſt it be, to employ them ab
Things which make *Heaven* mourn,
*Hell* laugh, and good Men weep,

ur Conſciences deſolate and waſte, and
n the *Sanctuary* of God into a heap of
nes, and a Den of Thieves? What-
r Sin therefore you are tempted to, re-
ct on the noble Original of your Souls.
ink they are of the *Eagle* kind, let them
buſie themſelves in catching Flies. Re-
mber they are given you by God, who en-
w'd them with glorious Faculties, and em-
wer'd them to invoke the Aſſiſtance of the
ly Spirit, (which he has promiſed to give
n your asking) to enable you to extir-
e Sin, to throw down the Powers of
rkneſs, to ruine the Devil's Kingdom, to
ft the Tempter, and to force him to fly
m you.

II. Since our Souls are to return to that
d who gave them, to return to give
n an Account of their Behaviour here,
to receive their Sentence at his Mouth;
ſt it not be our Intereſt, now, to imitate
e excellent Servants we read of *Matt.* xxv.
&c. That during their Maſters Abſence
ded their Buſineſs, followed their
rk, loſt no Time, encreaſed their Stock,

enlarged their Virtues, buſied themſelv
in trimming their Lamps, grew ſtrong
the Grace of God, overcame the Wo
defeated the Devils Stratagems, and arri
at laſt to a Spiritual and Heavenly Te
per. And therefore when the Ma
knocked, they could open to Him w
Joy, and run and tell Him, *Lord, thou d*
*veredſt to me five Talents, behold I have gai*
*beſides them, five Talents more.* And anot
*Lord thou deliveredſt unto me two Talents,*
*hold I have gained two other Talents beſides t*
In this Caſe, the Soul can moſt comfort
return to that God who gave it, and
joice that ſhe is going to return to Her
ker, whoſe Face ſhe ſhall behold in Gl

*Socrates* rejoiced at Death, believing
ſhould ſee *Homer* and *Heſiod*, and ſuch
cellent Men in the other World. Ge
the Thoughts of ſuch Men's Comp
make a *Heathen* Philoſopher leave
World joyfully, and ſhall not a Holy S
that hath had and enjoy'd the Lov
God, ſhed abroad in her Boſom, re
to think that ſhe is returning to that

who gave her? Now to offend Him no more, but to glorifie Him; Now to forget Him no more, but to remember Him to Eternal Ages; Now to be deprived of His Company no more, but to live in His Presence, and that for ever. Such a Soul returns to God that gave Her, to participate of his Glories, to ſhare in His Kindneſs, and to have Communion with Him in His everlaſting Manſions. And therefore when Death comes to raviſh her Body from her, ſhe may juſtly cry out with old *Simeon*, *Lord now letteſt thou thy Servant depart in Peace, for mine Eyes have ſeen thy Salvation.*

As to our Dear Siſter here departed, whoſe Funeral Rites we now celebrate, I had not that intimate Acquaintance with her, as, from my own Knowledge, to give you Her juſt Character. Yet from what I have occaſionally obſerv'd, and by Accounts receiv'd from others that knew her well, I am abundantly ſatisfied that very much might (with Truth) be ſpoken in her Commendation. Not that ſhe her ſelf, (when alive) deſired the Praiſes of Men, nor that ſhe needs

needs them now, being already in Poſſeſſion of Heavenly Glory. But that we, by re counting ſome of her Virtues, and ſettin her eminent Graces before our Eyes, ma both make them the matter of our Prai to God, and alſo the Copy and Examp of our Chriſtian Imitation.

She was born in the County of *Lancaſte* of Virtuous and Religious Parents, wh took great Care in her Childhood to ſeaſo her Mind with the ſaving Principles Chriſtianity; and as ſhe advanced in Yea ſhe did not forget to cultivate the good See ſo early ſwon, by conſtant reading the Scri tures, and other good Books, by daily Pra er, by religious Converſation, and freque ting the Holy Sacrament.

In the Year 1681. She was married the Reverend Mr. *Paul Lorrain*, with who ſhe conſtantly lived to her dying Day, the ſtricteſt Union, Fidelity, and conjug Affection.

She was a Perſon of ſingular Piety and Devotion, meek and modeſt in her Behaviour, tender and compaſſionate to the afflicted, courteous and obliging to all, and ſo great was her Humility, that ſhe could not endure thoſe Praiſes ſhe ſo highly deſerved.

She was not at all curious in adorning her Body, and little minded the Modes and Faſhions of the Age; ſhe was fully contented with her Condition and Station in the World, and very thankful to the divine Providence for every Mercy ſhe enjoyed.

The Worſhip of God both in publick and private, was her chiefeſt Pleaſure and Delight; as ſhe often retired to her Cloſet, ſo ſhe daily frequented the Prayers in the Church, and weekly received the bleſſed Sacrament; even then when ſhe labour'd under great Indiſpoſition and Weakneſs of Body.

As

As long as Health and Strength o
Body would permit, ſhe ſpent muc
Time in viſiting, inſtructing and comfort
ing poor afflicted Chriſtians, and relievi
them too, according to her Ability. In th
pious Work ſhe was indefatigable, and
hope ſucceſsful; for being of an humb
affable, charitable and religious Tempe
ſhe could more effectually recomme
Chriſtian Virtues to thoſe ſhe converſ
withal.

In the latter Part of her Life, ſhe w
much afflicted with Sickneſs and ſore D
ſtempers, which ſhe endured with gr
Patience and Submiſſion to the Will of Go
When lying under the moſt acute Pain
the Stone and Cholick, ſhe was never hea
to repine or murmur at Gods Diſpenſa
ons to her; But in her greateſt Miſery h
common Expreſſions and Breathings we
theſe. *O Father! Look upon me in Mer*
*My ſweet Saviour! Take Pity on me. O! g*
*me Patience and Grace to learn of Thee; a*
*to ſuffer according to thy Will.* And upo
any Remiſſion or Abatement of Pain, ſ

urn'd to praising God, with all the
ce and Vigour of her Soul.

When by her last Sickness, she was re-
ced to great Weakness and Extremity,
Spiritual Strength did daily encrease,
the Refreshments which her Soul then
aved, were (as her self express'd it) *un-
kable and full of Glory.*

On *Wednesday*, the 13th instant, she recei-
the Holy Eucharist, with her usual
votion and Comfort, saying, *That she
the Blessed Influence of the Spirit of
upon her Soul, and saw Jesus Christ
his Throne most Glorious, stretching out His
s to receive her.*

She was all along very apprehensive (but
in the least afraid) of her approaching
th, having wholly and joyfully resign-
her self to the Will and Disposal of
ighty God, in full Assurance of his
cy in and through *Christ Jesus*, her a-
Saviour and Redeemer.

In this excellent Frame and Compos
of Mind, ſhe continued calling upon
God and Saviour, and commending her S
rit into the Hands of her Bleſſed Redeem
who hath loved her, and waſhed her fr
her Sins in His own Blood. She reſigned
her Soul on the laſt Lord's Day about the
ſual time of her going to Church, and we
here preſent accompanying her Body to
Grave, *Her Duſt muſt return to the Earth
it was, as her Spirit is returned to God
gave it.*

May we all prepare to follow her,
endeavour, by devout and holy Lives
imitate ſuch good Examples as have left
World in the *Faith and Fear of*
*That when we ſhall depart this Life, we may
reſt in Him, as our Hope is this our S
doth.*

*Now the God of Peace that brought a
from the Dead our Lord Jeſus, that
Shepherd of the Sheep, through the Blo
the everlaſting Covenant, make you perfe*

*every good Work to do his Will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt.* To whom be Glory for ever and ever. *Amen.*

FINIS.

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good Work to do for Him, working in
that which is well-pleasing in his Sight,
through Jesus Christ. To whom be Glo-
ry for ever and ever. Amen.

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